

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, JAN. 31, 1907.

NEW SERIES VOL. IX. NO. 5.

It is said that a missionary is "one sent" and that is about all some of them are really worth—"one cent".

Loaves are not intended for loafers, nor fees for mere feeders, "for if any man would not work neither should he eat."

Sermons are usually long, uninteresting and tiresome to people who don't think, but to those who do, and follow the preacher's line of thought they seem short and good.

They tell us that ordinary things or people are not to be judged by appearances, but religion and Christians are exceptions, for "the tree is known by its fruits". Do men gather grapes of thorns or figs of thistles?"

God wants two kinds of men, that is, stationaries and missionaries, those who stand for the truth and those who go forth and carry the truth. If then you cannot go and carry the truth, then by every token stand in your place, lift up your torch and let your "light shine."

Certain blind tiger men smuggle in their devilish swill tagged as fruit or medicine or food to corrupt and destroy society, so Satan smuggles his disciples tagged converts into the churches for a likepurpose.

To convince and then persuade is the gospel order of conversion and salvation, but persuasion before conviction is the mistake of too many who claim to be soul-winners. If Christianity has no more heroic grip upon the man than mere persuasion it is as worthless as water colors, it will peel off in the sunshine and liquify and run off in the rain.

If you would succeed in life in any calling take into your sphere of labor the simple but potent charm of courtesy. True courtesy in its real essence is doing kindly deeds in a kindly way. But even where the deed—a necessary one—entails pain or inconvenience may be greatly relieved of its unpleasantness by a free accompaniment of the "milk of human kindness", or practical Christian love.

Some men seek to appease a guilty conscience in alcoholic oblivion, others try to purchase immunity with gifts of gold and yet another some think they can find escape-ment by multiplying and enlarging their meanness. But alas for such philosophy. No man can cure a sickened soul by tickling a sense. The only safe or satisfactory remedy is an honest confession and a genuine and wholesale quitting off and real Godly repentance and faith.

"Washington and Lincoln," Mr. Roosevelt says, "can fairly be called the greatest and best among the great men of the world." Yet Washington was a typical slave owner and holder to the last and Lincoln was a typical abolition fanatic. One held his slaves under the guarantee of the Constitution of the United States and the other profaned that great law by aiding and abetting abolition vandalism.

If Christians were as conscientious on election day as they try to be at church on Sunday and at the prayer meeting, they doubtless would have the courage of their convic-

tions and vote as they pray. Would to God that our Christian people in this country would carry their consciences to the polls with them. Then as they hold the "balance of power" and soon the whiskey traffic would have to go.

When cartoonists wish to represent in picture a man to be feared and shunned they usually make him with a snub nose or a hooked proboscis, lanterned jawed and bleary eyed, in a word as horridly ugly as possible. Why don't they pattern after the "Adonis" type and the sweet and persuasive, slick and winning and plausible "snake in the grass"? That is the kind of a shape the devil gets into when he undertakes his dirtiest work. Nothing ugly about him.

We would do better to pray for and help weak or unsteady Christians rather than to criticize and hinder them. Remember, brethren, that the saints are like our silver coin, ranging all the way from the little cent piece up to a whole dollar, and as each one is genuine silver so is each one a genuine Christian and as money increases from a nickle to a dollar, so may the little Christian grow larger and more useful.

There are men who abound in plans plausible, and propositions apparently practicable, and can figure out tremendous results from indifferent resources, but who have never been able to bring even lesser things to pass. All such heroes should be shifted to the rear end of the procession, for the reason that shrewd and unscrupulous sharpers are apt to join forces, pervert and run such plans and schemes successfully in the interest of wrongdoing.

Going to church is a duty, going to church and taking part in the exercises is divine service, and going to church and taking part devotionally is worship, and to thus "worship God in the beauty of holiness" is one of the highest privileges of the Christian and most profitable of all possible investments. Then let us "not forsake the assembling of ourselves together as the manner of some is", but even at the expense of large self-denial let us rejoice with the Psalmist when "they say unto us let us go unto the house of the Lord."

And now there has been added unto the several hundred organizations in connection with our churches another one. It is "The Sabbath College." It has a President and Secretary and several classes, made up of adult persons. If we keep on, we will have so much machinery, that it will require all our forces to manage the machinery, with no time left for work.

Rev. T. J. Miley, pastor of the Second church, Newton, and Rev. W. P. Chapman, member of the same and Rev. Hendon Harris of the First church of Jackson, will spend the remainder of the present session in the Seminary. He is already a strong preacher and will be stronger when he returns to his church. Rev. J. E. Chapman and others will supply for Bro. Miley during his absence.

The Crystal Springs church, Rev. J. Wesley Dickens pastor, has decided to support a missionary on the foreign field. This is a wise step forward, which the Lord will continually bless.

In Sister McComb's write-up of the box packing of the Mississippi Association, at Glos-ter, in our issue of Jan. 17, we made her say: "Before eating, several waiters of good things were sent out to the sick and shiftless, who could not be there." She really said, "sick and shutins". We regret our error, and gladly make the correction.

Through the courtesy of some friend we have received a copy of the Annual of the Baptist State Convention of North Carolina. The last session met at Greensboro, on December 5, 1907. It contains a list of the names and postoffices of the Baptist Sunday School Superintendents of the State. This we have not seen in any other State Annual. A good idea.

At the December meeting of the executive committee at Greenville arrangement was made to hold a Sunday school convention with the Baptist church at Cleveland, March 28 and 29. Mr. L. P. Leavell and J. E. Byrd have agreed to be present and conduct the convention. A suitable program is being prepared and will in due time be circulated. The convention will be followed by a protracted meeting, conducted by State Evangelists Solomon and Bamber.

The child labor question is receiving large attention just now. It is worthy of profound consideration, but legislation on it should be guarded very carefully. A new phase of it just now is whether it is properly a federal question at all. With our limited reading on the subject and our meager opportunities for observation, we are decidedly of the opinion that from the nature of the case it is a question which can be more wisely handled by the States respectively. This opinion is based upon the great diversity of conditions existing in the various States. The present Beveridge bill pending in the national Congress surely is not just what the South needs, and is prepared to receive.

We had the privilege of spending a day and night with the brethren in the Preachers' Institute at Hattiesburg. The attendance was fine and Dr. Eaton's sermons and lectures were very instructive and helpful to all. He is a bulwark of strength in the denomination. We, in company with Bro. J. D. Jameson, had the pleasure of entertainment in the home of Bro. Lassiter, who and his good wife showed us great courtesy. We also had the pleasure of dining with Pastor I. P. Trotter and his excellent family. Bro. Trotter and the First Church are doing a fine work and he is greatly esteemed by the church. Hattiesburg is developing very rapidly and is quite a busy place. The streets are badly torn up now, as large forces of hands are engaged in street paving and construction work on the trolley tracks. The street cars will doubtless be in operation by mid-summer in good earnest. The Baptist outlook in this rapidly growing city is very fine.

THE CHRIST.

In one of his journeys, our Lord asked his disciples who men said he was, and then, who they said he was. Peter answered, "Thou art the Christ." The answer seemed very simple and commonplace, but from the commendation which it drew from the Lord, it would seem to be full of deep and important meaning. The word "Christ" is a Greek word, and means anointed. The corresponding Hebrew word is "Messiah." So when Peter said, "Thou art the Christ," he meant that Jesus was the anointed one—some one in whose coming the world was interested. Anointed was a very important word, and of frequent usage, in the Bible, and familiar to those conversant with its teaching. To anoint a thing, was to consecrate it to a religious use. Men and things were anointed. Jacob anointed the stone which he used for a pillow, when he had that wonderful dream, on his way to Haran, and consecrated it, and named the place "Beth-el," house of God. Afterwards, he built an altar there by divine appointment. The tabernacle was anointed, to consecrate it. Moses anointed Aaron to induct him into the priestly office. Samuel anointed Saul and David to make them kings. Elijah was sent to anoint Elisha to make him prophet in his stead. The meaning of anointing, then, was a bringing into a new relationship to God (Ps. 2:2); and growing out of this relationship was a peculiar fitness for service (Luke 4:18); sacredness in the sight of men (1 Sam. 24:6); and authority to perform one's mission (Acts 10:34). The word "Christ" was not a name, but only an appellation designating an office. Our Lord's name was Jesus, simply (Matt. 1:28), and the added word "Christ," was an official title. He was Jesus, the Christ; just like John, the baptist; Isaiah, the prophet; Aaron, the priest; and David, the king. Anointing, then, was a public intimation of divine appointment. He was appointed to be divine deliverer of men from the bondage of sin. He was the "promised one" to the Jews, and the "desire of all nations." As Christ, Jesus was fitted to fill all the offices necessary to bring men to salvation. He was prophet, priest, and king.

JESUS WAS A PROPHET.

When Moses said to the Israelites, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me," he was speaking of the Lord Jesus. It is the province of the prophet to declare the will of God, and to foretell future events. Pre-eminently, he is a teacher and revealer. Our Lord revealed the divine character, and the divine will, and the way of eternal life. "No man hath seen God at any time: The only begotten son, who is in the bosom of the father, he hath declared him." The disciples going to Emmaus said of him, "Did not our heart burn within us, while he talked to us by the way, and while he opened to us the scriptures?" This "true light that lighteth every man," has come into the world. He has "brought life and immortality to light through the gospel."

JESUS IS A PRIEST.

His priesthood is an eternal one. It is testified of him: "Thou art a priest forever." He offered himself a sacrifice: "He offered himself for us." As a lamb that is led to the slaughter, "Thou shalt make his soul an offering for sin." The office of the priest is twofold: to offer sacrifice, and to make intercession.

When he made an offering of himself, he carried his own blood into the holy of holies, not made with hands, where he ever lives to make intercession for

JESUS IS A KING.

The Psalmist said of him: "Yet have I set my king upon my holy hill of Zion." He is king of the universe. All things are subjected unto him, by him who made them. Again the Psalmist says of him: "Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet." Also, he is head over his church; he is law-giver, and ruler in his church. Eph. 1:22. He is king, by virtue of his prophetic and priestly offices, and, in order to dispense the benefits growing out of these offices. "When he ascended upon high he led captivity captive and gave gifts unto men. . . . And he gave some, to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8,11.

As a prophet, the Lord reveals salvation; as a priest he obtains salvation; as a king he gives salvation. "Christ must be a prophet, to save us from the ignorance of sin; a priest, to save us from its guilt; a king, to save us from its dominion in the flesh." Did Peter mean all this, when he called him "The Christ"? Evidently, for Jesus was all this to him, and to every other intelligent Christian. To say that Jesus is the Christ, is evidence of having passed into the sphere of a new life, for "No man can say Jesus is Lord except in the holy Spirit."

"Whoever believeth that Jesus is the Christ is born of God." And this was the Lord's commendation of Peter: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father who is in heaven."

H. W. Rockett.

IN MEMORY OF W. A. GILL.

It was early in 1883, now twenty-four years ago, that I first met and shook hands with W. A. Gill. It was also my first visit to Gillsburg, the village that bears his name on the rippling waters of the Tickfaw in Ashite county. Our acquaintance soon grew into a warm personal friendship and many pleasant visits were made to his home. At the close of a service he would take my grip in his hand and say: "Come on, the prophet's chamber is ready." From that day to the day of his death, I never ceased to honor and respect him for his great qualities of head and heart.

As a business man, Mr. Gill was quite successful, having energy, tact and good judgment. For a number of years following the civil war he conducted a large mercantile business at Greensburg, La., where he owned a good home and where his first children were born and reared. Here he took a leading part in every good work, especially in temperance, education and religion. His last years were devoted to banking, being the cashier of the Magnolia bank for ten years, and later at Kentwood, La., and in this line he displayed his usual zeal and activity.

In 1882 Bro. Gill established with his own means the Gillsburg Collegiate Institute, moving his family and business interests, and building up a town which soon became a center of influence for many miles around. His own daughters, Mrs. Ella Gill Phillips, and Mrs. Ella Gill Price, now deceased, were the first principal and music teacher, respectively, and the growing success of the young institute was the joy and pride of his life. The school continued to prosper, drawing to it a large number of boarding students from all over the country; so that for these many years its power has been felt, not only in Mississippi, but in other parts as well. And there are scores and hundreds of men in this section, in almost all the walks of life, besides noble

women, not a few, who received their first inspiration for life's work in the Gillsburg school. In January, 1884, I joined hands with him at Gillsburg, where twenty years were spent in the cause of education and religion. In church work Bro. Gill was ready to do with his might what his hands found to do. His liberal giving was beautiful and was a worthy example for all around him. The Gillsburg church, constituted in 1883, steadily increased, large numbers of boarding students being received and baptized. It would be a pleasure to speak of the great meetings we had, the fine commencements, and of the prominent preachers and speakers who visited us, but it would make this paper too long.

W. A. Gill was a staunch friend of prohibition, and he worked with unrelenting zeal for its success. With him the use of liquor was not to be tolerated. He exerted his influence for the suppression of vice, and carried aloft the banner of truth and righteousness. He also loved his family and home with undying affection. For him there was no place like home no company like that of his wife and children. This family, once united and happy, are now equally divided, five having crossed over the river, and five remaining. In his last place of abode here, Bro. Gill used his family furniture, placing his wife's chair in its accustomed position in the room. Here he would sit alone at night and imagine himself in communication with his loved ones as in other days. He was no idle dreamer, nor was this idle past-time; he preferred this seclusion and rest when the day's work was done. But God did not permit his servant to remain long after the separation. On Saturday morning, Jan. 5, amidst the hum of a busy world, and with but little previous illness, he went away to join the company of the redeemed on the other side. He had not quite reached his three score and ten when the Lord took him. Farewell brother, friend and benefactor, till we meet again.

Thus in a fortnight I am writing of two faithful deacons who held up my hands in many a battle. Thanks be to God for great laymen like these.

Magnolia, Miss.

T. C. Schilling.

"SALVATION BY CHARACTER."

Written for "The Baptist Record" by W. Alex. Jordan, Amory, Miss., Jan. 12, 1907.

It is not my desire to pose as a critic, nor is it my purpose to allow my pen to be idle when false teachings appear in our denominational journals. The article under the above caption, which appeared in the "Record" a short time ago, is, according to the Bible, full of heresy from beginning to end.

By a careful review of this article, taken from "Watchman," you will find his argument in the following brief quotations, taken from the several paragraphs:

Paragraph 3, quotation as follows: "Salvation by faith is a fact in human life in that it begins an experience of righteousness of character and conduct." . . . "Faith begins the work of salvation by producing a sincere desire for holiness of heart and righteousness of life."

Paragraph 5, quotation as follows: "Believers are not judged or accepted at the end of their experience by their faith alone as an initial act." . . . "Also in the parting of the sheep and goats deeds of love are made the test of fitness to stand with Christ."

Paragraph 6, quotation as follows: "But the one fact is evident to us that faith is not a mere, single saving act, but the beginning of a process of purification and perfection that goes on while life lasts, etc."

Paragraph 7, quotation as follows: "Faith . . . has the completion of its process by making Christ in him so full and pervading that not merely for Christ's sake is he acceptable, but by Christ's character wrought into him he is also worthy of eternal life."

Salvation is, according to this deliverance, a process, and we can never be sure of having it, for we can never be sure that the "righteousness of character and conduct" is sufficient to make us "worthy of eternal life"; and, besides, the "process of purification and perfection" is not completed until the end of life, even if this process should go on uninterrupted. Hence that Scripture, in 1 John 5:13, "These things have I written unto you, that ye may know that ye have eternal life," might as well not have been written, for it has absolutely no meaning, if the above teachings are true. I had rather believe God through John, than the "Watchman" through the "Record".

The mistake lies in making salvation a process wrought out in human character by the "implanting of the divine image", instead of salvation as a great and glorious fact wrought out without us and on the outside of us by God in Christ and imputed to us by faith. I prefer the statement of the Apostle Peter, in his second Epistle, 1st chapter and 1st verse: "Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." Instead of faith being the initial act working out and up into righteousness, we find this faith coming to them through the righteousness of God in Christ. The righteousness, which was perfect because it was God's, already existed, and faith discovered it to them; and there could not have been that "precious faith" unless the object of faith had first existed. The thing that made the faith precious lay in the object of the faith. God wrought out this righteousness in Christ when "once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. Our believings this does not make it true. It was true before we believed. . . . It is true if we don't believe it. But since we believe it, it is true and real to us. But that our "fitness to stand with Christ" is not due to "deeds of love" which we perform, is clearly evident. Not our deeds of love, but Christ's "deeds of love" save us. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "And the witness is this, that God gave unto us eternal life and this life is in his Son." 1 John 5:12. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. "Believers justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are passed over, etc." Rom. 3:24-25. Here the redemption is declared to be in Christ, not in us; it is declared to be brought about by his righteousness, not ours. The life is in him, not in us; the salvation is in his name, not ours. His character and conduct, not ours, secured salvation for us; simple faith in him alone secures the "remission of our sins"—all sins; Christ is a propitiation or satisfaction to God, not we are a satisfaction to God in character and conduct as wrought on by Christ—but Christ and his blood and righteousness. If what Christ did satisfied God how can what we do add anything thereto. Are we to assume that Christ's righteousness only partly satisfied God, and that it requires our righteousness to carry it up to perfection, so as to be able "to stand with Christ?" No, this is a veritable slander on the

word and work of God's Son, which I resent with all the emphasis of God's eternal truth. If one is "not accepted merely for Christ's sake" then I declare he is not accepted at all. God accepts the believer upon the same ground that he accepts his own son—his righteousness. Jesus kept the law and then honored and exalted it, and presented thereby to his Father a perfect righteousness—upon this ground he could and did assume our penalty under the law, and thereby delivered us from the curse, "by becoming a curse for us." "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." If Cor. 5:21. "For ye are complete in him." Col. 2:10. He who knew no sin assumed to be sin for us. We were all sin and no righteousness. His "all righteousness" canceled our "all sin." For where sin abounds grace doth much more abound." So that we stood before God like his son—all righteous.

That there is an imparted righteousness that makes us partakers of the divine Nature we freely admit; and that this righteous disposition imparted by the Spirit gives us a "desire for holiness of heart and righteousness of life" is readily admitted. But it is just as evident that we never do, in this life, attain to "holiness of heart and righteousness of life", and hence we cannot in any sense make this the ground of our acceptance with God. If the imputed righteousness of Christ saves, the imparted righteousness of God does not save. "And therefore it was imputed to him for righteousness"—Rom. 4:22. Now it was not for his sake alone that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him who raised up Jesus from the dead" . . . "for he was delivered for our offenses and raised again for our justification." v. 25.

It is clear then that we get the imputed righteousness of Christ by the single act of faith—if we may call it an act.

It is clear to me, that it is not an experience, nor the good life, you live as a result of your faith that saves you in the end or helps to save you. It is not that the Spirit so energizes your nature as to enable you to do something or be something that merits eternal life. If one depends in any measure upon his character or conduct as being essential to a place in the kingdom of God, does he not just to that extent, distrust Christ. It certainly proves he is not willing to be dependent wholly on the character and work of the Son of God. It is not because I have done well, that I am accepted of God, but because he has done well whom I have trusted.

It may be contended that it is the righteousness of Christ that saves, but that it must be the righteousness of Christ which is wrought out in human character. But I see in this an attempt to add something to the righteousness of Christ by bringing it in contact with the conduct of the individual life. Unless this righteousness of God in Christ Jesus can be improved by being wrought out in the life and experience of the individual believer, why say that we "are accepted not merely for Christ's sake, but by Christ's character wrought into ours". Does that make his character any better? Why not be content to say that, while our character may be made better by His, we are accepted and acceptable wholly and alone on the ground of his perfect character and perfect work for us. "He that believeth on the Son hath everlasting life." John 3:36.

NEWS IN THE CIRCLE.

Martin Ball.

Rev. H. B. Taylor has been pastor at Murray, Ky., for ten years. During this period a splendid new house has been erected, which must now be enlarged to accommodate the increasing congregations—443 people have been received into the fellowship of the church.

In the wonderful meeting, held by Rev. Geo. C. Cates in Memphis, Tenn., there have been nearly 2,000 converts. Many remarkable answers to prayer have been witnessed. The meeting goes on indefinitely.

Rev. W. A. Gill, the new pastor at Wesson, Miss., was given a cordial welcome the 1st Sunday in January. At the close of the service a large number of the members gave him their hands, promising their generous co-operation in the work.

Mr. A. D. Brown, of the Hamilton-Brown Shoe Co., is quoted as saying that his motto is: "God first, family second, shoes third."

The largest Baptist church in the world is in Burmah. It has over 10,000 members. Who says missions do not pay?

Rev. B. G. Haman has been called to and accepted the charge of the church at Jefferson for half time. He has moved from Winona to Jefferson.

Rev. N. W. P. Bacon begins his work at Grenada the 1st of January. The church is in splendid condition after the wonderful meeting conducted by Mr. Cates last fall. The church has given the new pastor a cordial welcome.

No more worthy object is before the Baptists of Mississippi than the care of our aged ministers. Our great secretary's heart is longing for large contributions for this worthy purpose. Our brethren, who have given the best years of their life in arduous service for the Master must not suffer.

Dr. W. D. Powell, so well known in Mississippi, has just completed a year's work as State Evangelist of Kentucky. During this period \$2,245 was handed in by him for State missions—\$1,500 for other missions and \$5,000 for church building. Five hundred and ninety-two people were added to the churches. He goes to Mexico for a month's vacation.

PUBLICATION OF MUSIC IN AMERICA.

Philadelphia prints more than one-quarter of all the music published in the United States, and the total amount of it is six times as great as it was 15 years ago. But while Europe shows no such increase as that, this country's total output is still less than half of that of Leipzig, Germany, and less than that of several other European cities. In this city the amount of instrumental music printed used to exceed that of vocal music. This was due, it is said, to the cheapening of pianos in recent years and the popularity of banjo and guitar music. Now, however, the banjo, at least has lost some of its popularity, and the gain in vocal music—until it is about equal to the instrumental in quantity—is attributed to the current prevalence of musical comedies. In vocal music the comic and the sentimental keep about even. The gain in religious music has not been so great as that in other lines.—Philadelphia Record.

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EDITORIAL POLICY.

These words are so sensible that we give the editorial a place with heartiest endorsement.

"Sometimes we have been asked why The Christian-Evangelist is not zealous in exposing error like some other religious journals. We have never felt it to be our duty to hunt up all the unwise, rash and skeptical things which rash and unwise men have said, and publish them for the sake of replying to them. Our journalistic policy has been different. Our ideal is that of the Apostle Paul, who said, 'Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' Error has a wide enough circulation without our assisting it. Much more do we deprecate the tendency to magnify the faults of our brethren and to interpret what they say to us to be an erroneous view, as a surrender of the faith and disloyalty to Christ. We want our readers to understand what we believe to be true, that the great body of our brotherhood, both ministers and private members, are loyal to Christ and the truth differing in their views of certain aspects of truth, are one in their faith and loyalty to the common Lord. Sowing seeds of distrust among the brethren is one of the poorest ways to advance the kingdom of God."

Bishop W. M. Duncan of Spartanburg, S. C., one of the oldest bishops in the Methodist church, South, is lying critically ill at his home. The M. E. church, South, having recently lost two of their bishops by death, may call an extra session of the General Conference to elect others.

THE BAPTIST RECORD.

THE RISK OF THE RINK.

The roller skating equation is thought to be degenerating somewhat into a brutality little removed from the football tragedy. People seem to think little or nothing of colliding with or tripping others, or in any other seeming accidental way to cause a fall. The result is there are many more casualties than need be, for which no one seems responsible. It might be better if the vicious and mean could be kept out, but like its kindred kind, the football, it is not very select in a democratic community as are our American towns and cities, where people come and go ad libitum. All cannot be tagged as respectable and reliable and even some of the apparently most respectable are not free from spleen and vindictiveness. Just as soldiers have been known to avenge fancied or real wrongs by shooting a hated officer when in battle and as cruel and mean men have taken occasion to avenge real or fancied affronts in the football games and some times only to win. So it seems some roller skaters in a crowded rink have done and may do for like reasons. Then the suspects are not all confined to the masculine gender, we are sorry to say, but with malevolence or mischief some of the "fair sex" have been found in the same uncompromising category. Now when it is known that not a few good women have been made cripples and others sufferers for life by falling in the skating rink and since it is suspected of engendering other evils not admissible in the best society, it might be well to place some distinct cautionary restrictions about it or else abolish it altogether.

The Picayune was 70 years old on the 25th instant. It has covered the space of three-score and ten years, about two generations.

On February first Rev. J. N. McMillin will enter upon his new field, with the Columbia street church, Hattiesburg.

Rev. A. L. O'Brian began work at the College Mission in Hattiesburg, Jan. 1, and will move his family there within a few days.

Rev. L. F. Gregory goes from Belzona to Carrollton about Feb. 1st. We presume he will give Carrollton one-half time. Here is a good chance for some adjacent churches needing a pastor.

NEWS IN THE CIRCLE.

Martin Ball.

The Protestant Pastors' Association of Jackson, Tenn., has requested Rev. Geo. C. Cates to come to Jackson and hold a union meeting. If he accepts the invitation the citizens will erect a mammoth tabernacle to be used as a place of meeting.

A small Baptist church in Seattle, Washington, composed of Chinese, gave during the year 1906, \$1,000 for Chinese missions, and \$400.00 for a Baptist college in Canton. A worthy example for us.

Dr. J. M. Weaver, pastor of the Chestnut street church, Louisville, Ky., entered upon his 43rd year as pastor, this month. Splendid church and splendid pastor.

Dr. J. B. Hawthorne of Grove avenue church, Richmond, Va., has resigned the charge of the church, on account of failing health.

He has been one of the most useful members of the Southern Baptist Convention. A great preacher and splendid pastor. May his health soon return and his useful life be spared many years yet.

Dr. E. E. King, an ex-Mississippian, now of McKinney, Texas, is leading his excellent church in the erection of a meeting house to cost not less than \$25,000. He has been pastor at McKinney eleven years and God has greatly blessed his labors.

The church at Winona has sustained a great loss by the removal of ten of the best members, among the number Prof. W. J. Taylor and wife, Mrs. Alice Dorris and children, and Bro. A. C. Ray, wife and children. We commend these faithful servants and hand-maidens of our Lord to the brotherhood where they locate.

Bro. S. Johnson Rowe, the youngest son of Dr. A. V. Rowe, our faithful and efficient secretary, was chosen clerk of the Winona church last Wednesday night. A worthy son of a noble father.

Evangelist J. J. Porter, of Joplin, Mo., was instrumental in leading 700 souls into the Baptist churches where he held meetings during the last twelve months. A large number were converted, who joined other churches.

Rev. J. S. Detweiler, who recently came from the Presbyterians to the Baptists, and was ordained by the Walnut street church, Louisville, Ky., preached a clear, strong, logical, Biblical sermon last Sunday in the Walnut street church from the subject, "Why I Am a Baptist."

Pastor Watts resigned the Immanuel church, Louisville, Ky., last Sunday, to become pastor at New Liberty, Ky. An earnest, active worker goes to a fine field in which to labor. May his work be abundantly blessed.

The Baptist State Convention of North Carolina has appointed Rev. B. Craig as State Evangelist, and he has accepted. Bro. Craig is a strong man and possesses decided gifts as an evangelist.

Rev. B. J. Matthews has resigned the church at De Queen, Ark., to accept the position of State Evangelist under the State Mission Board of Arkansas. Bro. Matthews will locate at Little Rock.

Rev. J. D. Larken leaves Henderson, N. C., to accept a unanimous hearty call to Morgan-ton, same State. A happy union.

Rev. C. Wren, who recently moved from Eminence, Ky., to Huntington, W. Va., is engaged in building a \$60,000 institutional church at the latter place.

Dr. T. T. Eaton, in the Western Recorder, suggests that a few thousand dollars spent in sending a competent man abroad, to search among the archives of Europe and ascertain what can be gathered concerning Baptist history would be well invested. He thinks this would count for much in presenting the truth to the world. We would suggest Dr. J. T. Christian of Little Rock, Ark., as a suitable man.

The Philadelphia Association will celebrate its 200th anniversary this year. This is the oldest association in America.

Jan. 31, 1907.

There have been over 200 added to the church at Fredericktown, Mo., in a meeting held by State Evangelist Kennedy. Pastor Smoot and his church are happy.

Dr. J. B. Gambrell, of Texas, always writes well, but his article in The Baptist Standard of last week is especially fine. He reviews, in part, J. A. Scarboro's book, "The Bible, the Baptists, and the Board System." His "moralizing on the situation" is particularly good.

Evangelists W. W. Hamilton and W. D. Wakefield are having large success in the meeting held by them in Broadway church, Ft. Worth, Texas, 111 having united with the church and many others have agreed to join other churches. Strong men in large numbers are confessing Christ and many are coming back to His service.

Rev. J. M. Morrow, of Henderson, Texas, has been called to Mart, Texas. He will accept, and move at once to the last named place.

We offer deepest sympathy to President S. Y. Jamison of Mercer University, Ga., in the death of his mother. May the Good Spirit comfort the bereaved ones.

Rev. W. R. Chandler, of Texas, has resigned his position as general missionary, and accepted a call to Holdenville, I. T.

Rev. J. L. Barrett resigned his position with The Baptist Chronicle, Louisiana, and entered Seminary, Louisville, Ky., about the 15th of January.

The union revival services in Memphis conducted by Evangelist Geo. C. Cates continues with widening influence. There have been 400 additions to the Baptist churches of the city. About 2,700 professions. The overflow meetings are larger than at any time.

Rev. T. C. Willingham, son of Dr. R. J. Willingham, has been called as supply for the First church, Savannah, Ga., of which Dr. Jno. D. Jordan was pastor until he removed to Atlanta.

Rev. J. W. Gillon, a native Mississippian, recently of Mineral Wells, Texas, has been called to and accepted the Gaston avenue once pastor at Grenada, Miss., left this church to accept work in Louisville, Ky.

Mr. N. B. Broughton, after serving as superintendent of the Sunday school of the Tabernacle church, Raleigh, N. C., has been elected for life. He is among the best superintendents in the South.

A MISSIONARY TRIP TO SOUTH TEXAS.

J. B. Gambrell.

Last month, I took a trip from Dallas to Brownsville in the interests of our State mission work in Texas. This involved a run of 573 miles, and landed me in a country that is just now opening up. If we take the country from Houston along the coast line to Brownsville, and then up to San Antonio and from San Antonio across to Houston, we will have a territory as large as an ordinary State. This country has been shut out from the world mainly until the last two or three years for the lack of railroads. It was owned for the most part by a comparatively few people, and its real value to the world was not understood. The land is almost unbrokenly as rich as the Nile valley, and the climate is (for

THE BAPTIST RECORD.

the western part of this territory) semi-arid. It was thought a little while back that it could never be anything but a grazing country.

Suppose we narrow the area to be considered now. Let us take a triangle with Brownsville at one point, Laredo at another, and some place near Corpus Christi for another point, these several sides being 200 miles long. This triangle will include what I believe to be the best country in the Southern States. The Rio Grande valley is almost fabulously fertile. The atmosphere is so pure that people kill their bees, and hang the meat without salting, and it is preserved by the atmosphere. There is hardly a vestige of malaria. The climate is never cold and never as warm as it is farther north. This triangle is bounded on the east side by the Gulf of Mexico, on the west by the Rio Grande.

I saw the most luscious oranges growing, out in the open, as well as bananas, citrons and such like.

Until recently there were no railroads in this section, but the discovery that the country has an underlay of inexhaustible and pure water, and that artesian wells can be secured at a reasonable cost, has revolutionized everything. Now we have railroads penetrating the country. Great ranches, some of them numbering as much as one million acres, are being subdivided into small holdings, and men are making almost unbelievable profits by raising vegetables. In December, I saw luscious tomatoes growing out in the open, and roasting ears, the second crop of the same land, along with everything that grows in the spring time in other places. This is destined to be the garden spot of the whole land. The fact that irrigation is easy and at no very great cost, will make farming certain. But not only is it true that the country is developing into small farms in the way mentioned, but great land companies are preparing to irrigate from the Rio Grande river. One company is just now putting in a \$100,000 pumping plant, and will supply the water for 130,000 acres of land. This land is to be sold to small farmers with water privileges. This is only one of many schemes now in process of working out. Indeed, within a few years, the whole country will be under cultivation, and it will be better than Southern California. This triangle of which I have spoken, with its 20,000 square miles, could easily support the entire population of Texas, and it will support a population of millions in the years to come. People from all over the United States, and beyond, are pouring into the country and opening up small farms. Some of the small farmers realize as high as \$500 per acre from their trucks, and many of them one-half of that much clear. One company in New York has taken an option on several ranches at 40 million of dollars with a view to dividing and selling out the whole area to small farmers.

There is hardly a finer health resort for people with weak lungs, or with rheumatic tendencies. Perhaps I ought to say here that I have no land to sell in that country. We are now planting our cause as rapidly as possible at the new centers. Rev. L. R. Burress, lately of Mississippi, is pastor at Brownsville, Rev. R. L. Pierce is at Alice, Rev. D. B. South is pastor at Corpus Christi, Rev. J. M. Sallee is pastor at Beeville. I give these names, because I hope it may prove to be good for some Baptist who needs such a climate to settle him in that country and help us drive the stakes for the kingdom. Already we have some very fine people there, who are in the beginnings of things.

But when I say that this particular spot in Texas is only one of many great centers of development, that with something like the same urgency, we have a frontier 1,000 miles

long, your readers will understand something of the task that is on us in Texas to keep up with this development. Let me give you a sample of growth in the middle west of Texas. Ballinger, four years ago, shipped two bales of cotton. This year, it shipped 35,000 bales, and the development is something like that over a wide area.

I have heard some say that Texas is doing relatively too much for State missions, and not enough for other things. Could there be any greater folly than to let such opportunities as are before us here go to waste. In ten years Texas will be denominationally the imperial state of the union, and it will count more ten years from today for the evangelism of heathen nations many times over than if we were to neglect it now in the very making of it.

Permit me to say I have almost numberless letters from brother preachers who wish to come to Texas. Most of the brethren wish to come to places that are made. There are plenty of preachers close in who are ready and acceptable for the places that are made. What Texas needs are preachers who will come to help us make it. There are unlimited opportunities in Texas for preachers who are willing to come on small salaries, and go in on the ground floor and build. I take it there are at least 100 churches that might be converted from preaching places into pastorates, if we had the right men to go in and do the work. Let no preacher think to come to Texas for an easy time, unless he has aspirations toward the graveyard. We are having a gloriously hard time to keep up in Texas, and out here we glory in a hard time.

SOME BLUE MOUNTAIN DOTS.

Mississippi Heights Academy, our school for boys, still progresses marvelously. We have, so far, capacity for only 150 boys and have for a good part of the winter had that number in attendance, and have declined some for lack of room. These boys come from a half dozen different States and from many parts of our own State. Prof. Brown, the superintendent, is a great manager and teacher of boys. I believe his school to be the best place that I know of for a boy of the preparatory grade. The remarkable reputation which the school has made in two and a half years is sufficient testimony on this point.

The college moves on about as usual. The enrollment for last scholastic year was 489. We have not yet reached the middle of the present session and the enrollment is considerably beyond 450. We expect to reach 500. I think there has not been a day this session when we have had less than eight students registered ahead awaiting room.

Counting home department, it has taken about 700 quarterlies and lesson papers and cards to meet the demands of our Sunday school; and one Sunday recently we had 693 people present and taking part in the class work.

The brick work of the new church is finished and roof going on rapidly.

We have not yet had our protracted meeting, but there has been a good religious interest of late. There are now five approved to be baptized next Lord's day, and we confidently hope for others by that time.

Our much beloved pastor, Bro. McMillin, leaves us next week to take up his new work at Hattiesburg. He has done a great work at Blue Mountain and is much loved by our people. For the present Prof. W. E. Berry has been asked to act as supply pastor, and it is likely we may not call a successor to Bro. McMillin for some months yet.

B. G. Lowrey.

The Home.

MY LIFE IN GOD.

My God, I live my life to thee:
I breathe the atmosphere of peace:
I journey, vigilant and free
And sing thy praise and cannot cease.

I risk all dangers with a prayer:
And care not if any way be stern:
For thou art to me anywhere;
And with thy love my midnight's burn.

Bring me along thy way with strength:
Keep me from murmuring as I climb.
And to thy company at length
Bring me in victory of time.

MAKE HOME A FUN-CENTER.

Don't be afraid of a little fun at home. Don't shut your house, lest the sun should fade your carpet; and your hearts, lest a heavy laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all the mirth and enjoyment must be left on the threshold without when they come home at night.

When once a house is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses and reckless degradation. Young people must have fun and relaxation somewhere. If they do not find it at their own hearth-stones, it will be sought at other less profitable places.

Therefore let the fire burn brightly at night and make the homestead delightful with all those little art that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour's merriment round the lamp and fireside of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them in the world is the influence of a bright little domestic sanctum.—Central Baptist.

There is no book in the world today like the Bible, that is commanding both the attention and interest of the people. It is at the head of the list of the best selling books. Not one of the so-called "popular novels" can begin to compete with it in popularity. On the testimony of the leading book-sellers and the great department stores the Bible is the best selling book of the market today. Taking it the whole year round this is unquestionably the fact. Occasionally a popular novel checks the demand for the Bible, but taking it all in all, year in and year out, one copy at a time, the sale of the Bible makes a greater daily average than the most popular novel ever published. And this demand, we are told, is ever increasing.

When the Revised version of the Scriptures was issued in the year 1881 so great was the demand for it that over two million copies were ordered before the Book was published. Over five hundred dollars was offered in America for a single copy in advance. Every word of the Revised New Testament from Matthew to Revelation—118,000 words in all—was telegraphed from New York to Chicago, thus making the longest telegraph message ever sent.—Ex.

HOW BEES MAKE HONEY.

"A great many people think that bees get honey from flowers," says the Rev. Theodore Wood, in The London Tribune, "but that is quite a mistake; for there is no honey in flowers. It is true that many flowers have sweet juices, but sweet juices are not honey; and before they can be turned into honey they have to be swallowed by a bee.

"When a bee goes out on a honey making expedition it depends a great deal upon its tongue, which is very long and slender, and is covered all over with stiff little hairs, so that it looks just like a tiny brush. With this the bee sweeps out the nectar from the blossoms into its mouth, and goes on swallowing it, mouthful after mouthful, until it can swallow no more. But the nectar does not pass into its digestive organs and serve as food. It only passes into a little pouch, just inside the hinder part of the body, which we call the 'honey bag.' When this bag is quite full the bee flies off to its hive, and by the time that it arrives there the contents of the bag have been turned into honey!"

"How this is done I am sorry to say I cannot tell you; for nobody has ever been able to find out. If we examine the honey bag through the microscope, we can find nothing to account for the change. It seems to be just a bag of tough skin, and nothing more. Yet, in two or three minutes after the nectar has been swallowed that wonderful change takes place. And if a bee is fed with sugar and water instead of nectar, it will turn the sugar and water into honey in just the same strange way.

"When the bee gets back to the hive with its load it goes straight to a honeycomb, pokes its head into one of the cells and pours out the honey through its mouth until its honey bag is empty. Then it flies off again to obtain more nectar and make a further supply. And so it labors busily on from the first thing in the morning till the last thing at night, never being away from the hive for more than a few minutes at a time, and always bringing back a fresh supply of honey in its wonderful little bag.

"Now, perhaps you wonder how it is that the honey does not run out of the cells as soon as the bees have filled them, for these cells do not stand upright, but lie on their sides; and if we were to lay an open barrel of treacle on its side that barrel would very soon be nearly empty. As soon as the honey is poured into the cell by the bees, however, a kind of thick cream arises to the surface and covers it. And this cream holds the honey so firmly in position that not even the tiniest drop ever oozes out.

"But when bees want to keep honey for some little time—when they are storing it up for use during the winter, for instance—they are not satisfied with this creamy crust, and are evidently afraid that the contents of the cell may dry up. So they carefully cover it in with a little waxen lid, which makes the cell perfectly air-tight. Next time that you have honeycomb for breakfast, if you examine it carefully you will find that nearly all the cells are closed in this curious way.

"Now, why do you think that the bees take the trouble to make so many small cells in which to store away their honey? Why do they not make two or three really big cells and keep it all in those?

"Well, the reason is that they know perfectly well that if honey is kept in a large vessel it very soon becomes thick, because the sugar in it forms into crystals; and in that case they cannot feed upon it. But as long as it is kept in the small cells of the honeycomb it remains quite fresh and liquid, so that all through the winter they are able to use it as food."—Ex.

Teacher—And why are you so late, Tommy? Tommy—If you please, teacher, it is mother's washing day; she lost the lid of the copper, so I have been sitting on the top to keep the steam in.—Scholar's Own.

HOME MISSIONS.

About three months now remain, of the present Southern Baptist Conventional year. During that time will not every pastor see that his church or churches make a special offering to Home Missions? The Board has enlarged the work and the blessings of heaven have attended the cause. Gracious news come from all parts of the field of blessings from God. Just now we need enlarged liberality to meet the outstanding obligations. If we are to pay our hard worked missionaries and go to the Convention in May clear of debt, we will need every church to come up to the help of the Board at this time. Let every church, and every member do something—yea do largely for this important work within the next three months. We cannot afford to neglect the work at our very doors. Will not many of our brethren and sisters write on Home Missions during the months of February and March for The Baptist Record? Let us all unite in prayer for our missionaries and their families and work. Let us pray for our secretaries. Let earnest prayer be made that God will open the hearts of His people that they may come up liberally to the support of Home Missions and that we all may rejoice in the year ending without debt.

Devotedly and fraternally, yours for Home Missions,

W. A. McComb, Gloster, Miss.
Vice President, Home Board.

THE DESIGNS OF BAPTISM.
E. L. Wesson.

Recently those who believe in sprinkling and pouring for baptism have been laying much stress on the designs of baptism, and have contended that it was designed to show the cleansing from sin, received in regeneration; and the baptism of the Holy Ghost, and not death to sin, burial and resurrection, etc., as Baptists have so often preached.

For this reason let us examine the designs of baptism as taught in the Scriptures and see just what the act was designed to set forth or symbolize, and what act of baptism was demanded to symbolize the things designed.

Every Christian will admit that Christ had some special designs or purposes in committing to His people such a rite as baptism, and that, therefore, the ordinance signifies something definite and important. Christ would not require any meaningless or unnecessary rite. To say that He does is to charge Him with folly. This being true, what do the Scriptures teach were the designs of baptism? What does it stand for? If we can settle that point all else concerning the ordinance becomes clear; if we cannot settle that point by the Scriptures, all of our writing and preaching is a waste of time. It is worse than folly to contend about a rite unless we can settle the question of its importance and signification.

It is admitted by almost all scholars that John's baptism was the beginning of the rite of baptism proper. Proselyte baptism came afterward. It is also admitted by all that John's baptism was at some time and in some way converted into Christian baptism. Therefore to get at the full purpose of the ordinance we must first find what John taught about it.

By turning to Mark 1:4, we find that John preached "the baptism of repentance for the remission of sins", and in Matthew 3:7,8, we find that he required of those who sought to be baptized of him, "fruits meet for repentance". Therefore we conclude that one design of the rite, as used by John, was to signify the forgiveness of sins that came through repentance.

Then, turning to Mark 1:8, we find that John unquestionably taught that there was some kind of connection between his baptism and the baptism of the Holy Spirit; as, antecedent and consequent, if not as symbol and the thing symbolized. He baptized with water, Christ was to baptize with the Holy Ghost. We also find in Acts 1:5 that Christ expressed the same connection between John's baptism and the baptism of the Holy Spirit that John himself taught. Also in Acts 11:15,16, we find Peter using the same association of terms. From all of this we are forced to conclude that John's baptism signified the forgiveness of sins, through repentance, and the baptism of the Holy Spirit. From these facts we get two designs for John's baptism:—

1. To set forth, signify, or symbolize, complete forgiveness or cleansing from sin through repentance and belief in the coming Christ.—Acts 19:4.

2. To set forth, signify, or symbolize, the complete, overwhelming, infilling work of the Holy Spirit to be experienced by believers on the day of Pentecost and after when He ushered in this dispensation.

(We also find that one special purpose of John in baptizing was that Christ might be made manifest to Israel, but his baptism was not to signify or symbolize that.)

Now, granting the two designs set forth above to be Scriptural, and surely no one will question them, then the question is demanded, What act for John's baptism was required to set forth or symbolize the things designed by it?

All can answer that question. We know that nothing short of a complete body-bath can signify entire forgiveness from all sin through repentance. Partial bathing only symbolizes imperfect cleansing, as we shall see later.

Surely, also, all will admit that no outward bodily act for baptism that falls short of a complete overwhelming of the body can signify or symbolize the complete, overwhelming, infilling work of the Holy Spirit baptism on the day of Pentecost. The type must be such as to as fully as possible set forth the thing typified, and the symbol must symbolize. Consequently John's baptism, to meet the designs he taught, had to be a complete overwhelming in water or with water, which ever you prefer, to set forth or signify the things which it was designed to symbolize or teach. Note that the manner of overwhelming is not the point here, but the fact that the designs of the rite required a complete overwhelming of the body. That is a fact beyond question.

It is safe, then, to say that John's baptism had its end in Christ and Pentecost; and that, had not Christ commanded the continuance of the rite, baptism would never have been continued after that memorable day. John's baptism was God-given and good, as shown by Christ's submitting to it—Mark 1:9. It was also "Christian baptism" as shown by the fact that Christ adopted it and used it without one word of explanation (John 3:22; 4:1,2), but the end of one design was forgiveness through repentance and belief in the coming Christ, and He came and took possession of the prepared people. The end of the other design was the baptism of the Holy Ghost, and He came and completely overwhelmed and infilled the disciples on the day of Pentecost, and thus commenced His dispensation. Consequently the things taught by John, as signified by his baptism, came to pass and the work of John was ended. But Christ commanded His disciples to continue the rite, and they have done so till this day. Having, then,

seen that the designs of John's baptism required a complete overwhelming of the body to symbolize the things signified by it, let us see if we can find what baptism after Pentecost was designed to set forth and teach. By turning to Acts 2:38 we find that the same things set forth by John were mentioned in connection by Peter in his great sermon that Pentecost day. The same is seen in his rehearsal of the incident at the house of Cornelius—Acts 11:15,16. And in Acts 10:44-48 we see that he preached the word, the Holy Ghost fell on the people who believed, and he then commanded them to be baptized; thus showing that remission of sins, the thing accomplished by the inworking of the Holy Spirit, was signified in or by baptism. Also in Acts 22:1-16, we find that after Paul was overpowered, blinded, and his sight restored, and had been told that God had chosen him to be a special vessel that he was then commanded to "be baptized" and wash away his sins, calling on the name of the Lord. Showing that baptism signified or symbolized the wonderful work God had wrought in him. Then by referring to Titus 3:5 we find that Paul speaks of the process of salvation being "by the washing of regeneration and renewing of the Holy Ghost". Therefore, we see clearly that one design of baptism after Pentecost was to signify or set forth the cleansing, purifying, soul-saving work of the Holy Spirit in regeneration. This seems to clear the question, for it is in regeneration that first the "blood of Jesus Christ His Son cleanseth us from all sin"—1 John 1:7. This being true, what act for water baptism is required to symbolize that perfect cleansing? Will sprinkling do it? Paul thought not. He said, "Let us draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"—Heb. 10:22. With him nothing short of body-washing would signify blood-cleansing. Now the mistake of affusionists is that, while admitting that the cleansing, renewing work of the Holy Spirit in regeneration is signified by baptism, they go back to the Old Testament and hunt up the old Jewish sprinklings, which are symbols of imperfect cleansings, and conclude that as the symbol of imperfect purification under the law was by sprinkling; so must baptism, the New Testament symbol of perfect cleansing in regeneration, be by sprinkling; and they think they have an unanswerable argument.

I know they do not intend it, but their teaching on this point is the most blighting charge against the cleansing work of the blood of Christ that Christians can make: it is making that precious blood no more efficacious than the blood of beasts. Under the old Jewish dispensation there was no perfect cleansing signified. The blood of beasts could not take away sin "nor make the guilty conscience clean"—See Heb. 10:1-4; 11:9,9; and 7:19. There was no perfect cleansing, therefore the symbol used to signify that imperfect cleansing had to be such as signified imperfect or incomplete work; consequently God commanded an act which signified incompleteness, and sprinkling was that act. There was no blotting out of sin, for a remembrance was made of it every year, therefore sprinkling was designed to be the constant symbol of the imperfect cleansing by the blood of beasts. God has always made His symbols to signify the nature of the things symbolized. Sprinkling signifies imperfect cleansing under the law, while overwhelming, or immersion, signifies perfect cleansing by the blood of Christ. Oh! isn't it sad that those who claim to love Christ, and to have been cleansed by His blood from all sin, will go back to the old Jewish symbol of imperfect cleansing by the blood of beasts

and want to make it the symbol of His perfect work? Not one stain is left after the "washing of regeneration and renewing of the Holy Ghost", yet, to keep from doing an unpleasant act, go back to the old symbol of that imperfect cleansing which could never take away sin, and use that to signify the perfect work of the blood of Christ. Brethren, it is sad! It belittles the cleansing blood of our blessed Lord. It makes His blood effect no more than the blood of beasts. God help all to see how sprinkling for baptism speaks against that precious blood. If sprinkling for baptism does not mock the blood of Christ, then symbols cannot mock. If we are thoroughly, completely and entirely cleansed from all sin by the blood of Christ in regeneration, nothing will signify that in baptism but a complete submersion in water. Anything short of that, though not intended, speaks against His blood and the work of the Holy Ghost. There are other designs.

RECEIPTS OF CONVENTION BOARD,
NOVEMBER AND DECEMBER.

Aberdeen Association—	S. M.	H. M.	F. M.	G. M.
South Okolona.....	\$2.50			
Bogue Chitto Association—				
Fellowship.....	2.80	\$2.80	\$2.80	
Mages Creek.....			8.00	
Calhoun Creek—				
Banner.....			8.00	
Carey Association.....				\$17.80
Union.....	15.80	15.80		
Choctaw Association.....	5.00	10.00		
Central Association—				
Hebron.....		10.00		
Jackson, 1st.....			10.00	
Jackson, 2d.....		10.00	3.50	
Beulah, Chapel Hill.....			8.00	
Chickasaw Association—				
Mt. Zion.....	7.25			
Shubuta.....	25.00			
Enterprise.....	12.75			
Coldwater Association—				
Senatobia.....		44.55		
Sardis.....			19.50	
Columbus Association—				
West Point.....		5.80		
Gulf Coast Association—				
Moss Point.....		86.23		
Hobbs Chitto Association—				
Napoleon.....	6.50			
Kosciusko Association—				
Providence.....	2.30			
Jerusalem.....		7.50		
Louisville Association—				
Concord.....	1.45		1.50	
Beulah.....	4.15		3.50	
New Zion.....	4.00		3.55	
Lebanon Association.....	11.35	171.95	40.71	
Lumberton.....		71.67		
McHenry.....	25.00			
A friend.....	5.00			
Orvisburg.....		14.18	14.18	
Sandersville.....	17.00			
Ellisville.....		65.00		
Lauderdale Co. Assn.....	40.40			
Immanuel.....	2.70			
Lincoln Co. Assn.....	5.00	5.00	5.00	
Brookhaven.....		47.45	163.21	
Bogue Chitto.....	61.60			
Liberty Association—				
Centre Ridge.....		5.00		
Mississippi Association—				
Sarepta.....	2.75			
Hopewell.....	16.00			
Gloster, 1st.....			5.00	
Ebenezer.....		8.25		
Mrs. Hill.....			72.77	
Berwick.....		4.00	8.50	
East Fork.....			10.00	
Mt. Zion.....	10.00			

TEXAS DOTS.

Oxford Association—				Grenada, 1st Church.....	25.00
Miss Dove Johnson.....	4.00			W. E. Lee.....	5.00
Pearl River Association—				Blackwater.....	14.25
Collins Valley Wkrs.....	10.30				
Rankin County Association—					
Brier Hill.....	30.00	5.00	20.00		
Steen's Creek.....	175.00	65.00	120.00		
Mountain Creek.....	30.10	20.00	25.00		
Pisgah.....	11.00				
Union.....	16.50				
Dr. Coleman.....	5.00	5.00			
Sunflower Association—					
Friars Point.....	9.00	10.00			
Strong River Association—					
Mendenhall.....	7.00				
Tishomingo Association—					
Inka.....	13.85				
Candler.....	5.00				
Piney Grove.....	5.00				
Trinity Association—					
Sapa.....	3.00	2.00	2.00		
Union Association—					
Port Gibson.....	5.00				
Martin.....	5.00				
West, John Association—					
Miss Edwards.....	1.00				
Guntown.....	11.00				
Camp Creek.....	14.00				
Tupelo.....	6.00				
Yakobus Association—					
Grenada, 1st.....	37.50				
Coffeyville.....	15.00				
Ashland.....	5.00				
Mrs. Childers.....	1.50				
Yakoo Association—					
Pickens.....	15.45				
Mrs. Johnson.....	10.00	10.00	10.00		
Winona.....	90.75				
Vaiden.....	2.00				
Zion Association—					
Pleasant Grove.....	6.50				
Eupora W. M.....	10.00				
Fellowship.....	7.70				
Line Creek.....	10.50				
Unity.....	15.00				
Sabotola.....	14.65				
CHURCH BUILDING.					
Lebanon Association.....	\$40.00				
Carey Association.....	26.97				
Miss Hester.....	5.00				
Spring Hill W. M. U.....	5.00				
Mrs. Stubbins.....	10.00				
Salem.....	11.40				
Longtown.....	6.25				
Waysside.....	2.80				
Macedonia.....	9.25				
Friars Point.....	5.00				
Tillatona.....	10.50				
Cascilla.....	14.00				
Mt. Nelo.....	2.60				
Coffeyville.....	40.00				
Corinth.....	3.20				
Rice & Harris.....	20.00				
Clear Creek.....	19.63				
Pleasant Grove.....	2.50				
Oxford W. M. U.....	5.85				
Shuqualak member.....	25.00				
Spring Hill.....	11.20				
Columbia.....	40.00				
Mrs. Turner.....	1.00				
Mrs. Johnson.....	15.00				
Grenada W. M. U.....	5.00				
Greenwood.....	30.00				
Mrs. Flournoy.....	5.00				
Mars Hill.....	26.55				
Bethesda Sunday School.....	5.00				
Como.....	5.50				
Lumberton.....	6.00				
Tupelo Sunday School Class.....	2.50				
Ray Chandler.....	2.00				
T. J. Hardy.....	5.00				
Good Hope.....	11.50				
Inka W. M. U.....	10.00				

SUSTENTATION.

Harmony Association.....	80
Lauderdale Association.....	16.65
Lebanon Association.....	13.94
Brier Hill.....	10.00
Bogue Chitto.....	6.10
Balo Chitto.....	11.60
Oakdale.....	5.70
Fannin.....	5.25
Mt. Pisgah.....	3.75
East Fork.....	5.00
Pleasant Ridge.....	10.60
Hattiesburg, 1st.....	25.00
Steen's Creek.....	50.00
Mountain Creek.....	20.00
Smyrna.....	8.00
Silver Creek.....	6.75
Forest.....	7.50
Mrs. Laird.....	1.00
Mt. Zion.....	15.00
Hebron.....	6.50
Brookhaven.....	14.35
Union.....	11.85
J. G. Deupree.....	5.00
Pine Bluff.....	5.85
Poplar Springs.....	2.80
Shiloh.....	1.75
Beaty.....	2.10
County Line.....	2.50
Ray Chandler.....	2.00
New Providence.....	3.50
Shady Grove.....	8.25
Pleasant Grove.....	7.25
Miss Lema Hall.....	1.00
Lincoln County Association.....	5.00
Saron.....	2.50
Summit.....	21.00
Gloster, 1st Church.....	23.05
Shuqualak.....	35.50
"Be Mum".....	10.00
Hattiesburg, Col. St.....	37.60
Bryan Simmons.....	20.00
Brooksville.....	10.00
Palestine, (Central).....	3.70

MINISTERIAL EDUCATION.

Greenwood.....	50.70
Hattiesburg, 1st.....	25.00

MISSISSIPPI COLLEGE.

F. E. Pitts.....	\$1.00
Cash.....	20.00

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Tennessee Valley Fertilizer Co.,

Florence, Ala.

Gentlemen:—

I used your fertilizer this year and I got good results from it. I put about 200 lbs per acre on all except one acre and I used 400 lbs per acre on this and it made a third more to the acre. So you see the more you use the better it pays. Your fertilizer is just as good for corn as it is for cotton.

Yours respectfully,

S. N. Odom.

My Dear Dr. Bailey:

The reception of the last number of The Record, teeming with such a splendid editorial and other well selected reading matter, and dressed out in such fine mechanical style, prompts me to say a thing or two. I have been a constant reader of the paper for quite a little while and have always felt a kindly interest in its improvement from time to time, as existing conditions would allow; this is specially true since I have known the courteous senior editor, who has always been uniformly kind to me.

I am thoroughly candid in saying, The Baptist Record, in my humble judgment, is one of the best of our denominational weeklies. The general make-up of the last number most thoroughly verifies what I have just said.

In the language of our Dr. J. B. Gambrell, "Things are getting better" with us, over here. The triumphant success, on the part of our people, as directed by our State Mission Board, in raising and expending \$100,000 on State mission work alone during the last convention year, not to mention the amounts collected for various other enterprises fostered by our people, prompts our Board to plan larger things for the present year, \$120,000. Our State work is no doubt more thoroughly foreign mission work on the home field, than in any other State in the South, if not in the nation. We have thousands of foreigners in our borders and the number is increasing as the years go by. This of course enlarges our opportunity and increases our responsibility in giving them the gospel, and we hope, in some measure, at least, to meet it.

Strange to say, our eight correlated schools now need more room worse than pupils. Hence the work of enlarging the buildings we have already, rather than putting up new ones, is one important feature in the work of our educational commission, whose plans are wisely directed by Dr. S. P. Brooks, president of Baylor University.

Our mutual friend and my near neighbor, Dr. E. E. King, and his good people, had the misfortune of having their church house blown down some months ago; so they are now planning to build a larger one in which "to store" their people.

Our association, the Coffin county, owns and controls an academy at Westminster, in the northern part of the county. At a recent meeting of the Board of Trustees they determined to erect a \$10,000 building, which it is hoped will be ready for occupancy by the beginning of the fall term this year.

All the friends of Mississippi College, and there are many over here, rejoice that the indomitable Dr. W. T. Lowrey has reached the goal, the \$75,000 which secures the \$25,000 promised by Mr. Rockefeller. We trust this may only be the beginning of greater prosperity to the college. We know of no other school of such humble pretensions, and such heroic struggles, which has done and is doing so much good, as Mississippi College. Her graduates are found throughout this Southland, in both the private and public walks of life, and wherever found they reflect credit upon their alma mater.

More anon.

I am, fraternally,

A. J. Fawcett.
Farmersville, Tex., Jan. 24, 1907.

The fourth annual session of the Florida Winter Bible Conference, opens on February 10th, 1907, and continues until February 24th, in Gainesville, Florida. The Conference is interdenominational.

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Are the best
Run through new machines
Mixing them well
Are they go out
Renewing the land
So get this kind by

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FLORENCE, ALA.

A Short Talk To Mothers.

The health of your family is your first concern—
How to promote it your greatest care.

Grown people, and children too, to be well require, that—
The Liver should do its duty.
The Kidneys perform their part.
The Blood be kept pure.
The Stomach kept in a healthy condition.
If any of these conditions are wanting, disarrangement of the balance follows and the general health is undermined.
DR. THACHER'S LIVER AND BLOOD SYRUP insures a healthy body, because it goes to the origin of the disease, curing that and making the other evils impossible. The formula on every bottle will convince you that it is the most logical and reliable remedy for diseases of the Liver and Kidneys ever placed upon the market. Your dealer sells it in 50c and \$1.00 bottles. You can get a sample free by writing us.

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Mississippi College.

New Buildings to Cost

\$120,000 With an increase of \$20,000

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THE UNAVAILING BROOM.

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DR. J. W. BLOSSER,
Who sends by mail a free trial
package of his Catarrh Cure,
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It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

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(with false nose)

WITH SOOTHING, BALMY, PENETRATING OILS.
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Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues cured without knife or burning plasters, but with soothing, aromatic oils. Get this oil and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address
DR. R. E. WOODARD,
400 E. Fifth Street, Little Rock, Ark.

Deaths

Eld. Eiles Hambleton Sayge was born in the State of Kentucky, May 30th, 1821. His father moved to Mississippi when he was a boy, where he spent his life, living in the same neighborhood all these years. He was married to Miss Mary Rowsey Dec. 26, 1840, and for 66 years they walked life's pathway together. He was gathered to the fathers Jan. 10th, 1907, at 5 o'clock p. m. Bro. Sayge was converted and joined Antioch Baptist church, when about 22 years of age. Soon after his conversion he began to exercise in public and was soon set apart to the full work of the Gospel ministry. His sphere as a minister was humble and circumscribed, laboring mainly with weak country churches. But as one said the day of his burial, "Uncle Giles" he was the most powerful sermon he ever preached." He was a sincere and most lovable man. The writer has never known a man who seemed to love God more intensely, who had warmer affection for God's children, or a more earnest passion for lost souls. For several years he has been too feeble to attend the services of his church, but her interest were upon his heart and in his prayers. He was a brother of Eld. H. Savage, more generally known than himself; an uncle of Rev. Geo. M. Savage of the S. W. B. U., Jackson, Tenn. On Jan. 12, after services in the Baptist Church at Rienzi, where he had and also at Hinkle Creek church, in which neighborhood he was reared, in the presence of a great number of brethren and friends, we laid to rest beside that of his father in Hinkle Creek, burying ground, there to await the call of the Master at the last day. May the God of all grace comfort and bless the aged and three sons who survive him; may they follow him as he followed Christ.

Very truly his pastor,
J. E. Buchanan.

RESOLUTIONS.

The committee appointed by the Baptist Ministers' Conference for Southeast Mississippi, to draft resolutions relative to the death of Eld. W. K. Red, submit the following:

Whereas, God in His infinite wisdom has seen fit to call unto Himself our beloved brother and fellow-laborer in the Master's vineyard, Eld. W. K. Red, whom we had learned to love and esteem for his clear knowledge of the Word of God, his gentle Christian spirit, his deep piety, his loyalty to the truth, his wise counsel, and his manly defense of "the faith once delivered unto the saints"; and

Whereas, He was Secretary of our Ministers' Conference, and one of its most active and efficient members; therefore,

Resolved, That in his death we have sustained a great loss, the cause of Christ, in this part of the State, one of its most ardent defenders; that as a small token of our love and esteem for him, we spread these resolutions on its minutes, send a copy of them to his beloved companion, and have them

published in The Baptist Record, and Mississippi Baptist; that we humbly submit to the will of our Heavenly Father, and pray to Him that He comfort the widow and children of our brother, and give them grace to bear their loss; and that as opportunity may present we will minister to their needs.

Respectfully,
L. D. Posey.
I. P. Trotter.
W. H. Boone.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased the Omnipotent Father, in His wisdom and power to remove from our midst Bro. L. Wilbanks, one of our most honored and useful members. Be it

Resolved, First, That we, the members of Saron Young People's League, do herein give testimony to our sense of loss and bereavement.

Second, That though we realize that a bulwark of our League and Church has fallen, and though we miss the helping hand which was always extended to assist us, yet we bow in humble submission to the will of the Eternal God, our Father, who has taken him to dwell in the mansion prepared for him in heaven.

Third, That as we look back upon his life's journey we can truly say he had fought a good fight, he had finished his course. In a little while the journey for us, too, will have ended. Soon we, too, will hear the songs of angels and will indeed be with our Savior and loved ones gone before and this hope and this anchor to the soul makes us more active, brave and self-sacrificing in the few days we remain.

Fourth, That the members of this League tender their heartfelt sympathy to the bereaved family and relatives.

Fifth, That a copy of these resolutions be sent to The Baptist Record and Durant News for publication.

Mrs. L. P. Howard.

Miss Myrtle Durham.

Mrs. Sallie Stout.

Rev. J. T. Ellis,

Committee.

MRS. AMANDA HOWELL.

Amanda Hilderbrand, youngest daughter of Deacon P. G. Hilderbrand, was born January 11th, 1881.

She early gave herself to the Lord—joining with Hebron church, Yazoo county, in September, 1895. She was ever faithful and steadfast in her religious life.

She married Mr. W. A. Howell about three years ago. She was a devoted wife and mother. She passed to her reward on December 7th, 1906, leaving two sweet little children, one a babe who will never know the loving, tender sympathy and solicitude of a mother's heart. We cannot understand God's providences, so in faith and hope we bow submissively to His will.

W. W. C.

Marriages.

WILLIAMS—GRIFFIN.

Mr. Robert Williams and Miss Elida Griffin were united in marriage Jan. 7th, 1907, at the home of the writer, near Cooper's Well, H. T. Lewis, officiating.

LEWIS—HOLLINGSWORTH.

Mr. E. R. Lewis, of Spring Ridge, and Miss Elia Hollingsworth, of Glenwood, were united in marriage Jan. 15th, 1907, at the home of the writer, near Cooper's Well, H. T. Lewis, officiating.

A COTTON PATCH AT OUR EXPENSE.

We will supply the seed. Express charges paid by us for planting a small "patch" of the Genuine King Cotton. Our object is to show you and the people in your section just what the "Little Giant" will do on your soil. A great many who get their seed direct of us claim that our best strain produces double as much as other kinds. Write a postal for full particulars of our "patch" plans.

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OIL CURE FOR CANCER.

Dr. D. M. Bye's Combination Oil Cure is a recognized Cure for Cancer and Tumor. Beware of Imitators. Write to-day to the Originator for his free book. Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind.

TEACHER'S TRAINING

Course of South Mississippi College, March 12th to April 28th, 1907. State Examination at close. Special Circular sent upon request.

W. I. Thomas, Pres. H. P. Todd, Hattiesburg, Miss. Vice-Pres.

\$100 PER MONTH SALARY.

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St. Louis, Mo.

THE POPE'S ENCYCLICAL.

Now that the Vatican has been unable to stir up the French people to resist their government in the matter of the laws decreeing the separation of church and state, the Pope has issued an encyclical pointing out the course to be pursued by Roman Catholics in France in future. As forcible resistance is impossible an attitude of peaceful dissent and an assumption of persecution is commanded. But the encyclical is most notable to Americans for its explicit statement of the attitude of the Roman hierarchy toward all civil government. No opponent of the Roman church has ever stated the irreconcilable hostility of that church to subjection to secular government more incisively or distinctly. In the words of the encyclical itself its position is stated "with precision and without ambiguity." The attitude of the Roman hierarchy toward the government of France, and by inference toward all governments, is simply this: that it will not consent to be subject to any secular government. Although the Protestants of France have accepted the new laws without hesitation, the encyclical says they are such as "the church was absolutely unable to accept without imperiling her existence as a divine institution." It objects to the authorized Roman Catholic lay associations or corporations because the law conferred on them powers in regard to the possession and administration of church properties which appertain alone to ecclesiastical authority. It also objects to the law because "in each parish the priest will be in the power of the municipality," and the encyclical asserts, "What we demanded and demand for the church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property and liberty." The whole tone of the encyclical is that the church properties belong to the hierarchy, and not to the communities in which they are, or even to the worshippers in the congregations; or the communicants in the churches; that the priest must be entirely independent of the local governments and also of the congregations in their administration of the properties and in the conduct of worship; that, in short, the priesthood and the hierarchy are everything in the Roman Catholic church and the people nothing. Nothing could more clearly demonstrate the irreconcilable character of the fundamental principle of the Roman Catholic church and a democratic form of government like our own.—Watchman.

For a few days she wept out the bitterness of a grief that seemed to have no relieving feature. Then she called her teacher, and asked her to tell her truly just how long she could live, and how much strength she might hope to possess. The teacher told her that she might live for several years, but that the time could not be very long.

"Do not fear," she added. "The mission will not leave you friendless. We will care for you as long as you live."

"I have made up my mind to go back," said the girl. "My uncle will care for me while I live. It would be wicked for me to stay here, where I cannot recover, while more people are pleading to come in than you can take. I will make room for some one who can be healed."

"But," said the teacher, "we cannot let you go. We will do the best we can for those outside, and treat them in the dispensary as well as we can. We will not desert you. Your father and mother died defending the missionaries, and the missionaries will keep you till God takes you."

But the girl was resolute, and insisted on her decision. The teachers communicated with the uncle, and he agreed to take care of his brother's daughter. Missionaries along the way were charged to give her rest and care. So, in a jolting cart, over rough roads, she set out on her four days' journey.

"It is a great disappointment," she said. "I hoped to learn so that I could go back to my old home and teach my relatives about the good God of Whom I had learned. But this may be God's way of helping me to do what I desired. My uncle's people will care for me, and will listen to me; and I will tell them of the love of God and the kindness of His people."

The missionaries stood silent before the faith of this young convert. Where could they find a faith more serene, a devotion more full of the Christian spirit? They gave themselves anew to God in the contemplation of her devotion, and helped her on her way.

She is living her last months of life in her uncle's home, and is doing the work she hoped to do. From her faith and fortitude her people are learning to know the God she loves.—Ex.

A CONVERT.

In the bed of a hospital in Peking a poor Chinese girl, suffering from an incurable malady. Left an orphan by the Boxer troubles, she had been brought from her far home and placed in school; but her health failed, and she had gone to the hospital for treatment. She had little idea of the seriousness of her trouble, and cherished almost unbounded faith in the skill of the physicians of the mission hospital. It was a sad day for her when they told her she could never be strong again, and that all hope of completing her school work must end.

For a few days she wept out the bitterness of a grief that seemed to have no relieving feature. Then she called her teacher, and asked her to tell her truly just how long she could live, and how much strength she might hope to possess. The teacher told her that she might live for several years, but that the time could not be very long.

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Big Crops of Corn

can be depended upon from land that has been liberally fertilized with a complete fertilizer containing 3 1/2% nitrogen, 8% available phosphoric acid and 9%.

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We can't tell you all about the range here. But doesn't it sound good and reasonable? Well, it's better than anything we have said. Let us quote you a price and send you our special 30-day, free-trial plan. Write at once for our new, illustrated stove catalogue, No. S-144.

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 36x18 in. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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NEW ORLEANS BAPTIST HISTORY.

The history of Baptist endeavor in New Orleans is interesting. It has hardly a parallel. None but those who have knowledge of the manifold difficulties of that peculiar field can rightly sympathize with our workers there.

In 1882 the writer prepared and published in pamphlet form a historical sketch of the work of Baptists in that city. Much of the data was furnished me by Brother J. L. Furman of First church and Pastor Sylvanus Landrum of Coliseum Place church. The history of Baptists in New Orleans had its beginning in 1816. During a period of twenty or more years after this, at least three or four First Baptist churches were organized and died out. The present

FIRST BAPTIST CHURCH was organized in 1843 with thirteen members. Its journey over the sea of life for many years was fraught with enough trial and trouble to have discouraged the most courageous, but he who was with his ancient people in the little craft upon Galilee's stormy bosom and delivered them, and gave them peaceful anchorage was with the First Baptist church in New Orleans, and out of many a stormy trial delivered her and today she sails under a fair sky, having the excellent pastoral care of Rev. C. V. Edwards. Beginning in 1843 with thirteen members, she reported in 1906 a membership of 294.

COLISEUM PLACE CHURCH

Was organized in 1854 with nine members, and reported in 1906 a membership of 318; with the scholarly W. M. Lee as pastor. This church has not had smooth sailing, all the way, far from it. Among the experiences she has had and which we would call adverse, I note the following scrap of history. It refers to the time when the city was occupied by the Yankees during the Civil War. "One by one the houses of worship in the city were seized by order of the commanding Federal General under various pretexts, and their pulpits were occupied by chaplains and other ministers from the North. The Coliseum Place church property was taken and appropriated at the instance of Rev. J. W. Norton of the New York Mission Society. About this time a new church called the Crescent City Baptist church was organized in the Coliseum Place building, which was dissolved in 1866."

Valence Street—St. Charles Avenue—And Grate churches were organized at different times within the last twenty-five years. The last named quite recently—and pastored in the order stated by Revs. W. J. Mahoney, W. H. Brengle and H. M. Crain. Brother Crain has resigned recently. These churches are well located, I am told, and that their pastors are able, consecrated ministers. Their membership numbers

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respectively in the order of their names, 160, 105, 44.

The total number of white Baptists holding membership in those five churches is 921. There are about seventy colored Baptist churches with a membership of about 9,000.

New Orleans has been called a "Baptist burying ground" for the reason that a large majority of Baptists who move there drop out of sight and never unite with those churches. What kind of an account will they render to God in the day when he comes to reckon with his servants.

Our Baptist Churches in that city have had for their pastors during their history a number of the ablest and best men in the denomination, and among their membership as true and as faithful a class of brethren and sisters as have ever lived. And yet, after the labors and toils of the faithful for ninety (90) years there are only 921 white Baptists on the rolls of those churches. As to the progress of other denominations, I give the following from the pen of the gifted, W. M. Lee in Home Field.

"The Baptists are the largest Protestant denomination in New Orleans. They number 10,000, of which 9,000 are colored Baptists. Episcopalians have 4,500, German Evangelicals have 4,400, Lutherans have 3,338, Methodists number about 5,000, about half being colored." When we consider the population of that great city no Protestant denomination has made great gain.

From a book which contains the biography of the life and labors of the late Dr. B. M. Palmer of First Presbyterian church of New Orleans, I quote the following information concerning the growth of that church from 1888 to 1902. The biographer, Dr. Johnson, says: "During those fourteen years the church hardly held its own. True the church had 675 names on its roll of communicants in 1902, whereas it claimed a total of only 635 in 1888, but at that time it had purged its roll and placed 135 names on a reserved roll. The question as to why there was no greater growth seems to have been often before the devoted pastor and his session."

I confess that this information astonished me. Think of it while you are thinking of the small growth of the white Baptists in that city. This is the most prominent Protestant church in the city, having a prestige others may have coveted, the pastor, Dr. B. M. Palmer, justly regarded as the greatest preacher and wielding the greatest influence over the masses. After a history of a half century perhaps, reports a membership in 1902 of only 675. And that during the best fourteen years, say from 1888 to 1902, of the life and labors of the great preacher, it had not held its own.

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WOMEN SPEAKERSHIPS.

The Rt. Hon. William Court Gully, who recently resigned the speakership of the British House of Commons, was elected to that honorable post by a Liberal Parliament in 1895. When the Conservatives came into power he was continued in office.

The spectacle of a Liberal presiding over a Conservative House of Commons will illustrate the great difference between the speakerships in the national legislatures of Great Britain and the United States. As every one knows the Speaker of the United States House of Representatives is next to the President, the most powerful officer in the government. He names the committee of the House and with the assistance of the members of the committee on rules decides what business shall be done, what men shall speak and when, and in general controls legislation. Of course, he must act with discretion, but he should not, the main reason which supports him will take it away from his hands.

In the British House of Commons the Speaker is not a great party leader. It has sometimes been said that he is a self-acting book of parliamentary law, intended to keep the members in order; but this description is incomplete. His chief duty is to preserve order, but he may refuse to put a motion to order, even when made by the Premier, if he thinks that the question has not been adequately discussed and he may summarily adjourn the House when, if there is no order, such action seems to him necessary.

Moreover, he is the first commoner and takes precedence of all other commoners in public functions. Even the greatest commoner of our times, Gladstone, in his Premiership, had to give way to the Speaker.

The British Speaker, on his retirement, is usually raised to the peerage, with an annual pension of four thousand pounds, in recognition of his services to his country. Many American speakers have wished to be raised to the presidency, but James K. Polk was the only one to be so promoted—Youth's Companion.

EDWARD EVERETT HALE ON AMERICAN HISTORY.

"I do not wish to go into any detail, but as I am addressing the whole nation, I like to remind my readers that the discovery of North America begins very early in modern history," says Dr. Edward Everett Hale in the February Woman's Home Companion. "I received this morning a note from a lady in Florida. I do not know but she may be a member of the Ponce de Leon Club. It may very well be that the orange on her breakfast table, which little Paul picked up from the tree herself, is an orange from a twig which was budded with a silk from a wild orange tree, which is the great-grandchild of a rotten orange which one of Ponce de Leon's soldiers threw

away. Ponce de Leon had paid the Emperor untold thousands that he might have the privilege of colonizing Florida. He took his little army over there, thinking perhaps that he should find the Fountain of Eternal Youth there. He did not find it. He tried to establish himself in Florida, but in 1521 he died of a wound from a poisoned arrow. One and another adventurer followed him. DeSoto marched—oh, I do not know how far beyond the Mississippi. In 1542 he died and he was buried in the Mississippi river. When the Indians asked what became of him, his successor said, 'He has ascended into the skies for a little while and will soon be back.' His body was enclosed in the trunk of an oak hollowed out for the purpose. It was sunk into the middle of the river where it was 'a quarter league over and nineteen fathoms deep.'"

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SUPPLEMENTAL LESSONS.

With January and each succeeding issue, The Teacher and Quarterlies will contain, in addition to regular lessons, material for a full graded supplemental course. This will include denominational doctrine, memorizing scripture and special Missionary Lessons, prepared on entirely new plan. Full information given in advance on request.

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